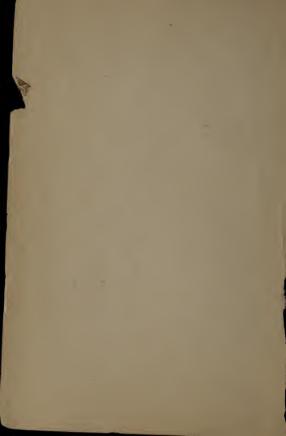


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Enastracian State Control of the Most Poly Rosary!

We praise thee, o Queen of the most holy Rosary!

(The holy Church.)

Hallma I andan James Willy

A THOUGHT

FROM

Dominican Saints

FOR

EACH DAY OF THE YEAR.

Translated from the French

BY

A SISTER OF CHARITY.

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A THOUGHT

FROM

Pominican Saints,

For each Day of the Year. Je

Zanuary.

i.

HY, O man! pursue a multitude of transitory goods? Love the universal Goodness, source of all good, and it suffices.—St. Thomas Aquinas—Opusc. 61, ch. ii.

ii.

Life is short, bestrewn with difficulties and crosses; profit by them at

every moment. "The night cometh when no man can work."—Ven. Louis of Grenada—Guide.

iii.

Prayer is the only nourishment which gives joy and strength to the soul.—Life of St. Catherine of Siena.

iv.

A soul filled with charity has no room for vanity.—St. Vincent Ferrer—On Purity of the Heart.

v.

How many regrets, how many sighs, how many tears are oftentimes the

96 96 96 96 96

Nanuary.

price of one thoughtless word!— Ven.
Julienne Morel.

vi.

Rely on the faith vouchsafed thee from heaven, after the example of the Magi, who, when the star appeared, disregarded all the arguments and subtleties suggested to them by the prudence of the flesh.—Ven. Louis of Grenada—Treatise on the Life of Jesus Christ.

vii.

That heart is indifferent which is not consoled and filled with secret joy at the thought that such or such an event took place according to the pleasure of the Divine Will.—B. Bartholomew of Martyrs—Comp. ch. vii.

viii.

God is the Father and Lord of all. Is it not proper for the servant to respect his Master, to serve and obey Him with all possible fidelity?—St. Catherine of Siena — On Perfection.

ix.

If love be true it must labor; where labor is refused, there is no true love.
—St. Thomas Aquinas — Opusc. 61, art. 3.

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x .

Among other virtues, strive to acquire meekness. Be affable to every one, knowing that by mildness thou shalt conquer every enemy.—St. Vincent Ferrer.—

Nanuary.

xi.

He who has Jesus possesses a precious treasure. Let him endeavor to guard it with care.—B. Henry Suso—Dialogues.

xii.

It is not charity, but rather great cruelty, that prevents us from reminding a brother of his faults.—Saint Antoninus—Letter 20.

xiii.

There is no great merit in humbling oneself when in a lowly position; but self-humiliation in an exalted station is a virtue as noteworthy as it is rare. — Ven. Louis of Grenada — Christian Doctrine.

xiv.

Whoever wishes to do good, and edify others by his words, must, above all things, possess in himself the virtues he would inculcate.—St. Vincent Ferrer—Treatise on the Spiritual Life.

xv.

Be in no hurry to say what you think, nor to show your learning; speak little, and never answer without reflection. — St. Thomas Aquinas—Opusc. 68.

xvi.

Short is the road, light the fatigue, but eternal the rest to which each day

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Annuary.

brings us nearer.—B. Jourdain de Saxe—Letter 32.

xvii.

He who is not attacked cannot fight, and without combat one cannot gain the palm which is the prize of the victor. — Ven. John Tauler — Instit., ch. xix.

xviii.

The name of Jesus is an impregnable rampart. There is no pearl or ornament that can be compared to the Name of Jesus. We sound the harp's sweet harmonies when we pronounce the Name of Jesus!—B. Henry Suso—Spiritual Letters.

xix.

The soul cannot give herself entirely to God without the aid of prayer.

—Life of St. Catherine of Siena.

xx.

Soldiers of Jesus Christ, be invincible like the martyrs, and remember that a man without courage must always be without glory.—B. Henry Suso—Spiritual Letters.

xxi.

Considerable advantage always results to the virtuous from the war waged by vice to force them into evil.

—Ven. John Tauler—Instit., ch. xix.

96 96 96 96

January.

axii.

The sheaf, when filled with grain, may be shaken but not broken by the wind, for it is supported by its own weight; thus the heart where Jesus Christ dwells may be assailed but not cast down by the winds of temptation.

—B. Jourdain de Saxe—Letter 21.

xxiii.

If you wish to raise a lofty edifice of perfection, take humility for your foundation. — St. Thomas Aquinas — Sermon x.

xxiv.

I desire you to regulate your life according to the necessities of your feeble

health; but I also exhort you to humility of heart, confidence in God, and silence. — B. Henry Suso — Spiritual Letters. —

xxv.

Our passions are cruel and ferocious beasts; but once conquered and brought into subjection, they become very useful servants.—Ven. Louis of Grenada—Guide.

xxvi.

Affliction, from what side soever it comes, may be profitable to him who, receiving it, as it were, from God, refers it to Him and surmounts it by His aid.—B. Henry Suso—Spiritual Letters.

January.

xxvii.

A troubled and earnest prayer is more agreeable to God than one made with sweetness and tranquillity.—B. Henry Suso—Spiritual Discourse, 34.

xxviii.

The highest position, the most noble profession, is that of a man who instils the truth in his fellow-men, and who, by elevating them, brings them nearer to God.—St. Thomas Aquinas.

xxix.

Always appear mild and affable, without being too familiar with any one: familiarity being generally followed by contempt.—St. Thomas Aquinas—Opusc. 68.

xxx.

The heart where charity reigns seeks not its own interest or pleasure, but the pleasure and interest of God.—
Ven. Louis of Genada—Memorial.

xxxi.

Let us abandon everything with entire confidence to the merciful Providence of God.—B. Albert the Great—De Adh. Deo, ch. xiii.





february.

i.

HE cross is the only ladder to Paradise; without the cross the ascent to heaven is altogether impossible.—St. Rose of Lima.

ii.

Of all creatures, the highest, the purest, the most beautiful, the most loving, the most Divine, is Mary!—B. Henry Suso—Soliloquy.

iii.

O brilliant Light, Divine Word,

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admirable Wisdom, spotless Lamb, humility itself, how cruelly hast Thou been torn by those hungry wolves, those famished tigers!—B. Henry Suso—Book of Wisdom, ch. xxi.

iv.

Thou shalt be a great monarch if thou canst command thy tongue.—Ven. Louis of Grenada—Christian Doctrine, ch. ix.

V.

The soul should never tire of any combat, nor abandon any exercise of piety or prayer, even though she should only remain before the cross repeating Jesus! Jesus!—St. Catherine of Siena—Christian Doctrine.

february.

vi.

It ordinarily happens that God permits those who judge others to fall into the same, or even greater faults.—
St. Vincent Ferrer—Spiritual Treatise.

vii.

Love others much, but visit them seldom.—St. Catherine of Siena—Letter 183.

viii.

Humility is the shortest, straightest, surest road by which to arrive, without difficulty, at the love of God and the perfection of every virtue.—Ven. John Tauler—Instit., ch. x.

ix.

When others fail or do what is wrong before thee, compromise not thyself with them, nor occupy thyself with their faults.—B. Henry Suso—Treatise on the Union of the Soul with God, 2.

x.

Prayer is a pasturage, a field, wherein all the virtues find their nourishment, growth, and strength.—Life of St. Catherine of Siena.

xi.

Penance is a means, not the end of the soul; be careful not to measure perfection by penitential works: virtue

february.

and merit lie in charity.—B. Henry Suso—Dialogue 11.

xii.

Shun the world, for it will deceive thee: for happiness it will give thee disappointment; for honor, shame; fraud for fidelity, misery for riches, and eternal death for everlasting life.

—B. Henry Suso—Spiritual Discourse.

xiii.

No one has more consolation than he who shares the Saviour's Cross. Divine sweetness flows in abundant streams for the soul that drains the chalice of bitterness.—B. Henry Suso—Book of Wisdom, ch. iii.

xiv.

Open thine ears to the voices of Nature and thou shalt hear them in concert inviting thee to the love of God.—Ven. Louis of Grenada—Guide.

xv.

Let meekness and peace appear on thy countenance, modesty and humility in all thy exterior; never give way to any excess of joy or extreme of sadness.—Ven. John Tauler—Instit., ch. xi.

xvi.

Man acquires virtue by the knowledge of himself and of the goodness of God. This knowledge, however,

february.

is more perfect in time of temptation.

B. Henry Suso—Dialogue 43.

xvii.

Why so busy with thyself? Leave Providence to act, whose eyes are ever upon thee in the greatest danger, and who will always save thee.—Life of St. Catherine of Siena.

xviii.

Many works seem full or charity; but as the order of discretion is not in them, so God is not in them.—Saint Antoninus—Letter 11.

xix.

Remember that virtue is a very high and rugged mountain, difficult to

ascend and requiring much sweat and fatigue before we can arrive at the summit to rest.—B. Henry Suso—Spiritual Letters, 2.

xx.

Jesus Christ, our great Model, suffered much for us; let us bear our afflictions cheerfully, seeing that through them we have the happiness of resembling Him.—Prayer of B. Henry Suso.

xxi.

Humility is a fortified tower. It repels all attacks. The sight of it obliges the enemy to turn and flee.

—Ven. Louis of Grenada—Ech. spir., ch. xxv.

february.

xxii.

The Church is the pillar and ground of Truth and her infallibility admits of no doubt.—Ven. Louis of Grenada—Christian Doctrine, ch. xi.

xxiii.

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In every creature, however small, we may see a striking image of the Divine Wisdom, Power, and Goodness.

— Ven. Bartholomew of Martyrs—Comp., part 2.

xxiv.

Increated charity of my God, thou hast taught me that I ought to suffer patiently like the lamb, not only hard words, but unjust persecution, injuries,

and bad treatment!—St. Catherine of Siena—Letter 219.

xxv.

Often read spiritual books; then, like a sheep, ruminate the food thou hast taken, by meditation and a desire to practise the holy doctrine found therein.—St. Antoninus—Letter 14.

xxvi.

Scrupulous persons should be content with one good confessor and confide in his light and direction. In the day of judgment the penitent may shield himself by his obedience and submission.—B. Henry Suso—Spiritual Discourse, 4.

february.

xxvii.

Like the insect which first gnaws the tree where it took life, so envy tortures first the heart in which it is formed.—Ven. Louis of Grenada—Guide.

xxviii.

Happy he who speaks little; for words beget accidents, gloom, and interior trouble.—B. Henry Suso—Treatise on the Union of the Soul with God.





March.

i.

OOK not to the qualities thou mayst possess which are wanting to others; but look to those which others possess and which are wanting to thee, that thou mayst acquire them.

—Ven. Louis of Grenada—Christian Doctrine, Book 2, ch. xiv.

ii.

Come to my aid, ye elements, ye skies, angels, animals, plants, and flowers. Let us love God, let us love God! God is love, love is God!—Life of St. Rose of Lina.

March.

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It is good to be confounded at the thought that we are sinners and unworthy to speak with God, but we must not for that reason cease to pray.

—Ven. Anthony of the Blessed Sacrament—Retreat.

iv.

The path of virtue is painful to nature when left to itself; but nature, assisted by grace, finds it easy and agreeable.—Ven. Louis of Grenada, Guide, Book 1.

W,

More abundant than the rivers which watered the terrestrial Paradise

are the streams of consolation flowing over the earth from the wounds of the Son of Mary.—B. Henry Suso—Soliloquy.

vi.

If thou art wise, expect to die every day; thus thou shall keep thyself always ready, and happy to depart on that great journey.—B. Henry Suso—Book of Wisdom, ch. xxiv.

vii.

The great Saint Thomas Aquinas drew more knowledge from prayer, ecstacy, and the light of intelligence than from the study of human science.

—St. Catherine of Siena—Dialogue 69.

March.

viii.

He who perseveres with constancy and fervor will, without fail, raise himself to a high degree of perfection. B. Henry Suso—Nine Rocks, 2.

ix.

The soul that belongs to God knows and values His Presence most when He hides Himself. We know the sun by his rays when we can no longer see their source.—B. Henry Suso—Book of Wisdom, ch. xiv.

x.

Fight beneath the standard of the Cross, and remember that the blood of the martyrs is ever before God, in-

voking assistance for thee.—St. Catherine of Siena—Letter 47.

xi.

Leave to every one the care of what belongs to him, and disturb not thyself with what is said or done in the world.—St. Thomas Aquinas—Opusc. 68.

xii.

Give, give to thy soul the Blood of Christ, so that, inebriated with courage, thou mayst rush to the battle-field.

—Life of Saint Catherine of Siena.

xiii.

The soul that loves is filled with the object of its love. For this reason,

March.

if we love what is vile and frail, we become vile and unreliable ourselves.

—St. Thomas Aquinas—Charity, ch. ii.

xiv.

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O love ineffable, O flame, O abyss of charity! The more I contemplate Thee in Thy passion, the more I blush at the misery of my soul, which is ignorant of Thee because it lives in the senses.—Prayer of St._Catherine of Siena.

xv.

Is it not great cruelty for us Christians, members of the body of the Holy Church, to attack one another?
—St. Catherine of Siena—Letter 56.

xvi.

For the once that others may help us to recollection, they will a thousand times be a cause of dissipation.—Ven. John Tauler—Sermons.

xvii.

Be well convinced of this truth: if God gives thee consolation it is not on account of thy merit, but through His own benignant goodness.—Ven. Anthony of the Blessed Sacrament—Retreat.

xviii.

There is nothing more certain, nothing more agreeable, nothing richer than a good conscience.—B. Bartholomew of Martyrs—Comp. part 1, ch. viii.

March.

xix.

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Let us be careful to meditate often on the bitterness of our Saviour's Passion; not through routine, languidly and tepidly, but with that fervent love which plunges us into His sorrows.—

Ven. John Tauler—Instit., ch. xxii.

xx.

In mortal sin it would be better to receive legions of devils than once to receive the living and terrible God.—
B. Henry Suso—Spiritual Colloquy, 2.

xxi.

The world is deceitful and inconstant. When fortune forsakes us, friendship takes flight.—B. Henry Suso—Spiritual Discourse, 5.

xxii.

Let all thy care be to possess thy soul in peace and tranquillity. Let no accident be to thee a cause of ill-humor.—St. Vincent Ferrer—Spiritual Treatise.

xxiii.

When thy friend is more prosperous than thou, give thanks to the Lord and think thyself unworthy of like favors, or that such would not be to thy benefit.—Ven. Louis of Grenada—Guide.

xxiv.

An air of meekness and a modest speech are pleasing alike to God and man.—Ven. John Tauler—Sermons.

March.

xxv.

In receiving the Holy Sacrament, the soul is in Jesus Christ and Jesus Christ in the soul, as the fish is in the sea and the sea in the fish.—St. Catherine of Siena—Dialogue 112.

xxvi.

O Word of Light! If in the time of Thy Passion I could have taken upon my breast Thy face, so pale, so bloody, and so disfigured, I would have washed it with the tears of my heart.—B. Henry Suso—Book of Wisdom, ch. iv.

xxvii.

The fickle love of men and their

useless conversations destroy fervor more quickly than the frost in spring nips the growing bud.—B. Henry Suso—Book of Wisdom, ch. x.

xxviii.

Christ was raised by God to the glory of the Resurrection, because charity and obedience had humbled Him to the death of the Cross.—St. Thomas Aquinas—Sum. Theol.

xxix.

It is quite easy to speak, to write, and listen to discourses about afflictions; but when they happen to us, we find them difficult to bear.—B. Henry Suso—Spiritual Letters, 3.

march.

xxx.

The heart which does not possess Jesus Christ is like the sheaf without the grain: it is tossed about by temptation as the straw is swept away by the wind.—B. Jourdain—Letter 21.

xxxi.

A trick of the devil is to torment scrupulous persons more at the holiest times and on the most solemn festivals.—B. Henry Suso—Spiritual Discourse.





April.

i.

N receiving some little attention from others, as a drink when thirsty, or such like, we should lovingly consider the goodness of our Lord and Master, whose wonderful solicitude procures us this relief.—B. Bartholomew of Martyrs—Comp., part 2.

ii.

It belongs to an humble heart to be docile and to acquiesce readily in the good advice or admonitions it receives.—Ven. Julienne Morel.

April.

iii.

Go through the whole Scripture and thou shalt find the servants of God, men and women, all walking in the path of suffering.—St. Antoninus—Letter 13.

iv.

The servant of God draws spiritual honey from all he hears, sees, or reads, as the bee extracts from every flower the sweets it carries to the hive.—Ven. Louis of Grenada—Christian Doctrine, ch. iv.

v.

He who walks the path of humility has the short road to heaven; he has

wings to bear him to Paradise; he is in the way of peace and perfect tranquillity.—B. Henry Suso—Spiritual Discourse, 1.

vi.

The devil strives his utmost to trouble the soul and disgust her with prayer, because prayer is her armor of defence against all her enemies.—

B. Henry Suso—Dialogue 65.

vii.

As the stag it hunted by a pack of hounds, so a man is pursued by the most painful temptation the moment he begins to lead a Christian life.—

Ven. John Tauler—Sermons.

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April.

viii.

Vigilance is rendered necessary and indispensable, not only by the dangers that surround us, but by the delicacy, the extreme difficulty of the work we all have to engage in—the work of our salvation.—Ven. Louis of Grenada—Guide.

ix.

We should take counsel, in all important affairs, with our superiors or confessor, never trusting to our own sense, lest the devil take us unawares.

—Ven. John Tauler—Instit., ch. iv.

x.

Idleness is hell's fish-hook for catching souls.—St. Thomas Aquinas.

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xi.

Whoever imagines himself without defect has an excess of pride. God alone is perfect.—St. Antoninus—Letter 20.

xii.

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He who considers all he does as something great, is so blind, that although poor, miserable, and wretched, he believes he enjoys an abundance of riches.—Ven. John Tauler, Instit., ch. iii.

xiii.

True riches are neither gold nor silver, but the virtues of a good conscience, with which we may purchase

April.

an eternal kingdom.—Ven. Louis of Grenada—Christian Doctrine, ch. xiv.

xiv.

Armed with prayer, the Saints sustained a glorious warfare and vanquished all their enemies; by prayer, also, they appeased the wrath of God and obtained from Him all their desires.—Ven. Louis of Grenada—Guide, part 2, ch. axii.

xv.

The nature of the world and of its pleasures is to glide away: whilst one believes he is grasping them they slip from his hand like a snake.—B. Henry Suso—Spiritual Letters.

xvi.

He is truly faithful who, to keep the law of God, despises both flattery and threats; like Eleazar, who preferred death to the appearance of submission to a tyrant.—B. Albert the Great.

xvii.

The enemy has no power over souls that are sighing with love beneath the Cross.—B. Henry Suso—Book of Wisdom, ch. xiv.

xviii.

I have never gone out to mingle with the world without losing something of myself.—B. Albert the Great.

April.

xix.

Let us leave to God and to truth the care of our justification, without trying to excuse ourselves, and peace will truly spring up within us.—Ven. John Tauler—Sermons.

xx.

Let us strive to attain the sanctity of Blessed Agnes, and we shall reach it, if we ask it humbly and for the purpose of following the Lamb withersoever He goeth.—St. Catherine of Siena.

xxi.

He who is perfumed with the odor of charity may present himself with joy before the throne of God.—Life of St. Catherine of Siena.

xxii.

Thou hast accomplished a good work; this remembrance is in thy mind like leaven which swells thy thoughts: be careful that vainglory corrupt not thy good work.—Ven. Louis of Grenada—Guide, Book 2.

axiii.

With the love of God we can obtain more than we can by all the exercises and all the austerities of penance.—

Ven. John Tauler—Sermons.

xxiv.

Were we free to choose between the thorns and flowers along the road leading to glory, it would be neces-

April.

sary to choose the thorns.—Life of B. Henry Suso.

xxv.

The world is full of inconstancy; its friendship ceases the moment there is no advantage to be expected from us.—Ven. John Tauler—Sermons.

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xxvi.

What is more uncertain than life? Man may be compared to the little bird on which the vulture is swooping down, or to a poor unfortunate being gazing at the landing of the swift barque which is to bear him, forever, far from his native land.—B. Henry Suso—Book of Wisdom, 24.

xxvii.

Many persons are humbled without being humble; nevertheless, it is true that humiliation is the road to humility.—Ven. Louis of Grenada.—Christian Doctrine, ch. xiii.

xxviii.

The cross is a gift so precious, that if thou couldst remain whole years prostrate on the earth, praying for the grace to suffer, thou wouldst not even then be worthy to obtain it.—B. Henry Suso—Book of Wisdom, ch. xix. \

xxix.

Consider Peter, virgin and martyr, who combated error unto death. When expiring, he dipped his finger

April.

into the blood of his wound and stooped to write on the ground his profession of faith, thus: Credo in Deum! "I believe in God!"—St. Catherine of Siena—Dialogue 158.

xxx.

It is certain that no flower can bear fruit unless it dies. So a person will commence to bear fruit in Jesus Christin proportion as he renounces himself, abandons himself, and dies to himself and to all things.—Ven. John Tauler—Instit., ch. xxii.





May.

i.

RAYER consists, not in many words, but in the fervor of desire, which raises the soul to God by the knowledge of its own nothingness and the Divine Goodness.—B. Henry Suso—Dialogue 66.

ii.

He who hears the prudent and faithful servants of Jesus Christ, hears God Himself.—St. Catherine of Siena—Treatise on Perfection, 37.

Man.

iii.

There is no consolation like his who shares the Saviour's cross. If the bark is bitter, the fruit is of a delicious flavor.—B. Henry Suso—Book of Wisdom, ch. iii.

iv.

Turn away the eyes of thy body and those of thy mind from seeing others, that thou mayst be able to contemplate thyself.—St. Vincent Ferrer—Spiritual Treatise.

v.

It is the key of obedience that opens the door of Paradise. Jesus Christ has confided that key to his Vicar, the

Pope, Christ on earth, whom all are obliged to obey even unto death.—St. Catherine of Siena—Dialogue 154.

vi.

In raising human nature to heaven by His Ascension, Christ has given us the hope of arriving thither ourselves. —St. Thomas Aquinas—Summ. Theol.

vii.

As frost in May wilts the flowers commencing to bloom, so the love of creatures destroys fervor and peace of heart.—Ven. John Tauler — Sermons.

viii.

Wouldst thou know what thou art?

may.

Thou art that to which thy heart turns the most frequently.—Ven. Bartholomew of Martyrs—Comp., part 2, ch. xix.

ix.

He speaks most worthily of God who, understanding the richness of his subject, chooses the part of silence.

—Ven. John Tauler—Sermons.

x.

A beautiful flower is humility, beautiful is patience, obedience, meekness, modesty, and every other virtue; but the most beautiful is charity.—B. Jourdain de Saxe—Letter 33.

xi.

The soul cannot remain stationary;

she must advance or recede. As she advances in virtue, she abandons the imperfection of fear; if she arrive not at love, she is retracing her footsteps.

—B. Henry Suso—Dialogue 49.

xii.

Being all members of the same body, with the same Head, who is Christ, it is proper that we should have the same joys and sorrows in common.—Ven. Louis of Grenada—Christian Doctrine, ch. xvi.

xiii.

Confession of love is more excellent than confession of sin.—B. Henry Suso—Book of Wisdom, ch. axxiii.

may.

xiv.

An idle man is like an uncultivated field covered with thistles and thorns.

—Ven. Louis of Grenada—Christian Doctrine, ch. xiii.

xv.

Dost thou love pleasure? Raise thy heart, see what sources of delight are found in God, who is Goodness, including every sweetness and every joy!—Ven. Louis of Grenada—Guide, Book 3

xvi.

Learn to be silent sometimes for the edification of others, that thou mayst learn how to speak some-

times.—St. Vincent Ferrer—Spiritual Treatise.

xvii.

The heart is a never-empty vase. No sooner is the love of terrestrial things cast out than it is filled with the celestial sweetness of Divine love.

—B. Henry Suso—Dialogue 54.

xviii.

The trials of this life cease to oppress us when we seek them and receive them for the love of God.—
Ven. Louis of Grenada—Christian Doctrine, Treatise 7.

xix.

To feed on grass is beneath the loft-

may.

iness of the eagle; thus the purified soul finds only insupportable bitterness in earthly pleasures. — Ven. John Tauler—Instit., ch. xii.

xx.

The suffering of a soul, praying without the power of uttering a word, sighing, combating and lamenting, gains the victory with God and obtains from Him an abundance of grace. — B. Henry Suso — Spiritual Discourse, 4.

xxi.

The world around us is, as it were, a book written by the finger of God; every creature is a word on the page.

We should apply ourselves well to understand the signification of the volume.—B. Bartholemew of Martyrs—Comp., part 2, ch. xv.

xxii.

The perfect champion is he who establishes complete dominion over his mind by overcoming temptations and the inclination of his nature to sin.—Ven. John Tauler—Instit., ch. xix.

xxiii.

See if our adoration, praise, worship, and love be not merited by this eternal Majesty, whom all creatures praise and

Man.

adore, bending low at His feet.—Life of St. Rose of Lima.

xxiv.

The more guilty we are the greater must be our confidence in Mary. Therefore, courage, timid soul; let Mary know all thy misery and hasten with joy to the throne of her mercy.

—B. Henry Suso—Soliloquy.

xxv.

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Dominic chose the light of science as a special gift. He took charge of preaching and appeared as an apostle in the world, so zealously did he sow the Divine seed, dissipating all darkness and diffusing light everywhere.

— St. Catherine of Siena — Dialogue 158.

xxvi.

To commence many things and not finish them is no small fault; we must persevere in whatever we undertake with an upright intention and according to God's will.—B. Henry Suso—Treatise on the Union of the Soul with God.

xxvii.

I would have thought myself very happy could I have secured one drop of the blood from the wound in the Heart of Jesus! And behold! by virtue of His Sacrament I receive in my mouth, my heart, and my soul, all this precious Blood which the angels adore!—B. Henry Suso—Book of Wisdom, ch. xxv.

May.

xxviii.

Come, dry thy tears, show content in thy heart and on thy face; let not God, the angels, nor men see thee weep over thy cross.—Life of B. Henry Suso.

xxix.

Let us take good care lest the devil nourish the roots of presumption under the cloak of virtue and charity for our neighbor.—Life of St. Catherine of Siena.

xxx.

Whilst here below, our actions can never be entirely free from negligence, frailty or defect; but we must not

throw away the wheat because it is mingled with some chaff.—Ven. John Tauler—Instit., ch. xviii.

xxxi.

He who has a director by whom he is implicitly guided will arrive at perfection sooner and with more ease than he could possibly do by himself, although gifted with extraordinary intelligence and following the most learned books.—St. Vincent Ferrer—Spiritual Treatise.





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i.

HAT a severe condemnation of our delicacy and pusilianimity is the example of so many martyrs, who have conquered and gained the kingdom of heaven by tortures of every kind! — Ven. Louis of Grenada — Guide, Book 2, ch. xxii.

ii.

The second secon

Joy and sadness succeed each other by turns here below; but yet a little while and the hour shall sound when our joy shall be full and can never be

taken from us.—B. Jourdain de Saxe—Letter 17.

iii.

Thou art in illusion and in error truly pitiable, so long as thou art engaged in self-seeking, in self-love and in performing thy actions with reference to self.—Ven. John Tauler—Instit., ch. iii.

iv.

Forward, then, valiant and indomitable soldiers! Arm yourselves with courage and strength. Who can refuse to carry the cross in the train of a victorious chief?—Life of B. Henry Suso.

June.

v.

We should behave towards our enemies as the physician towards the sick man he is trying to cure; he loves the person while he abhors the disease.—Ven. Louis of Grenada—Christian Doctrine, ch. xv.

vi.

Among the virtues, virginity is the only one which imitates and reproduces, in this world, angelical purity.

—Ven. Louis of Grenada—Christian Doctrine, ch. xv.

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vii.

One whose heart is embittered can do nothing but contend and contra-

dict, finding something to oppose to every remark.—Ven. Julienne Morel.

viii.

Idleness is hell's great fish-hook for catching souls.—St. Thomas Aquinas.

ix.

No one has a right to mercy who cannot himself show mercy.—Ven. Louis of Grenada—Christian Doctrine, ch. v.

x .

Sometimes Our Lord takes away devotion and sensible sweetness, because the person has lost the remembrance of the benefits he has received.—Ven. John Tauler—Instit., ch. vii.

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xi.

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We should reflect on all our actions, exterior and interior, and before we commence, examine well if we are able to finish them.—Ven. John Tauler—Sermons.

xii.

Inconstancy produces forgetfulness of God, of truth, and of all virtue, and sometimes leads us so far astray that we no longer know what we ought to do.—Ven. John Tauler—Sermons.

xiii.

Whenever Nature works for the gratification of the senses, there is only weariness, trouble, sorrow, and men-

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tal darkness.—B. Henry Suso—Treatise on the Union of the Soul with God.

xiv.

The pupil in the eye of the soul is faith; if self-love cover it with a veil, it can no longer see. The eye is still in the soul, but not the light of which she has deprived it.—St. Catherine of Siena—Dialogue 45.

xv.

As clouds obscure the sun, so bad thoughts darken and destroy the brightness of the soul.—Ven. Louis of Grenada—Ech. Spir., ch. xxvii.

xvi.

Take this to heart: Owe no man

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anything. So shalt thou secure a peaceful sleep, an easy conscience, a life without inquietude, and a death without alarm.—Ven. Louis of Grenada—Guide.

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xvii.

What distinguishes the elect from the reprobate is, that the latter rise not when they fall; but the former, on the contrary, recover themselves and with sighs endeavor to return to God.—B. Henry Suso—Spiritual Letters, 2.

xviii.

Consent to suffer a slight temporary pain that so thou mayst avoid the eternal pains which sin merits.—St. Catherine of Siena—Letter 215.

xix.

Say not, it is for love of the poor that thou heapest up treasure; for thou knowest that the widow of the Gospel purchased Heaven with two little pieces of money.—Ven. Louis of Grenada—Christian Doctrine, ch. xvi.

xx.

To acquire purity of soul, it is necessary to guard against passing judgment on our neighbor, or useless remarks on his conduct.—Life of St. Catherine of Siena.

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xxi.

Preserve purity of conscience with care, and never do anything to sully

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it or render it less agreeable to God.— St. Thomas Aquinas—Opusc. 68.

xxii.

Give not thyself too much to any one; he who gives himself too freely is generally the least acceptable.—B. Henry Suso—Treatise on the Union of the Soul with God.

xxiii.

Happiness cannot last long; when intense, it necessitates a speedy change, for here below we are not admitted into the Holy of Holies. — Ven. John Tauler—Sermons.

xxiv.

It is more difficult to persevere in

good than to begin; but the beginning is useless if we arrive not at the end.—St. Antoninus—Letter 14.

xxv.

If, when thou couldst have revenged thyself, thou hast not done it, thou shalt be more agreeable to God than if thou hadst offered Him thousands of weights of gold.—B. Henry Suso—Spiritual Discourse.

xxvi.

If thou hast buried thy treasures on earth, hope not to find anything in heaven, whither thou hast sent nothing by the hands of the poor.—Ven. Louis of Grenada—Christian Doctrine, ch. xv.

Mune.

xxvii.

In time of temptation, continue the good thou hadst begun before the temptation. — St. Vincent Ferrer — Spiritual Treatise.

xxviii.

If the wind shakes the chaff from the grain, it is because it is not firmly attached; hence, Our Lord, wishing us to be firmly attached to Him, has united us to Him by the indestructible cement of His love.—B. Jourdain de Saxe—Letter 17.

xxix.

To die in a cause so just as that of the Church, is the most precious of

all the graces which the mercy of God deigns to grant us in this life.—Life of St. Catherine of Siena.

xxx.

Always remember thy sins and the graces thou hast received, that thou mayst nourish in thy soul the source of true piety and be grateful.—St. Catherine of Siena—Letter 50.





July.

i.

even when we find no consolation in them.—St. Vincent Ferrer—Spiritual Treatise.

ii.

O Mary, what is my joy when meditating on thy tender charity! How I find myself reanimated, fortified, and filled with hope!—B. Henry Suso—Soliloquy.

iii.

Correction should be given calmly and with discernment, at seasonable times, according to the dictates of reason, and not the impulse of anger.

—Ven. Louis of Grenada—Christian Doctrine, ch. vi.

iv.

The ope op ope op op

If we consider the number and excellence of the virtues practised by the Saints, we must feel the littleness and imperfection of our actions.—St. Vincent Ferrer—Spiritual Life, ch. xiv.

v.

Temptations to despair, blasphemy, and interior shame give the merit and

July.

prerogative of martyr to those who resist them.—B. Henry Suso—Spiritual Discourse, 24.

vi.

Should we fall a thousand times in a day, a thousand times we must rise again, always animated with unbounded confidence in the infinite goodness of God.—Ven. Louis of Grenada—Memorial, Treatise 4.

vii.

What then, my heart? Thou art so small that a kite might devour thee at a meal, and yet the universe cannot suffice for thee! Cast thy care upon the Lord; He alone can satisfy thy desires.—B. Bartholomew of Martyrs—Comp., part 2, ch. xxv.

viii.

As the little bird hides from the hawk, so God hides from the soul that is attached to the world.—B. Henry Suso—Book of Wisdom, ch. xxvi.

ix.

Contemplate the triumph of the martyrs who shed their blood for Divine love. Soldiers of Jesus Christ, be valiant as they were, remembering that a man without courage is always a man without glory.—B. Henry Suso—Spiritual Letters.

x.

The safest way to bring up children is to let them see nothing in their

Muly.

parents but an example of virtue.— Ven. Louis of Grenada— Christian Doctrine, ch. iv.

xi.

He who despises the vicar of Jesus Christ, despises the blood of Jesus Christ; he who is against the one, is against the other, for they are united.
—St. Cutherine of Siena—Letter 53.

xii.

Be assured that one great means to find favor when we appear before God is to have pardoned the injuries we received here below.—Ven. Louis of Grenada—Christian Doctrine, ch. v.

xiii.

There is nothing more unreasonable than to estimate our worth by the opinion of others; to-day they laud us to the skies, to-morrow they will cover us with ignominy.—Ven. Louis of Grenada—Christian Doctrine, ch. ii.

xiv.

Many seek the enjoyment of intelligence, few are simple and pious at heart; the former desire knowledge, the latter unite themselves to God and lose themselves in Him.—B. Henry Suso—Treatise on the Union of the Soul with God, 2.

xv.

If we possess riches without having any irregular affection for them, and

July.

use them only for what is necessary, we do not lose poverty of spirit.—Saint Thomas Aquinas.

xvi.

The more a mirror is polished the better will it reflect the light; the purer a soul is, the better will it show forth the rays and brightness of Divine love.—Ven. Louis of Grenada—Memorial, Treatise 4.

xvii.

True riches consist not in gold or precious stones, but in the virtues that accompany a good conscience.

—Ven. Louis of Grenada—Guide.

xviii.

Take for thy counsellor an humble

person with a pure, upright conscience, rather than a proud scholar who has studied much.—B. Henry Suso—Dialogue 85.

xix.

In difficult and doubtful affairs, betake thyself to God, and immediately everything will become clear and easy.

—B. Henry Suso.

xx.

The way of perfection, like the road to Paradise, is narrow; we cannot go along at our ease; we must be resolved to suffer something, and to deprive ourselves of little conveniences.—Ven. Anthony of the Blessed Sacrament—Retreat.

July.

xxi.

He who enters not into his own heart, at least once in the day, lives not the life of a true Christian.—Ven. John Tauler—Sermons.

xxii.

In regard to God, the heart of man is a very narrow dwelling; He fills it completely. To wish to make room for another is to expel Him.—St. Thomas Aquinas—On Christian Doctrine, Book iv.

xxiii.

Do not suppose that censure can be excused because it is prefaced by praise. — Ven. Louis of Grenada — Guide, Book 2, ch. xi.

xxiv.

Show thyself kind and affable, never familiar; familiarity is generally followed by contempt.—St. Thomas Aquinas—Opusc. 68.

xxv.

Words often deceive, but deeds show the reality of love.—St. Catherine of Siena—Letter 224.

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xxvi.

Leave to every one the care or his own affairs, and disturb not thyself with what is said or done in the world.

—St. Thomas Aquinas—Opusc. 68.

xxvii.

Prefer the will of another to thy

Muly.

own, provided the other's be good, even though thine would seem to thee the more perfect.—St. Vincent Ferrer—Spiritual Treatise.

xxviii.

The two gates for the entrance of sin are the heart and the tongue.—
Ven. Louis of Grenada.— Christian Doctrine, Treatise 7.

xxix.

Hope is the anchor of our soul; where is the fool so daring as to embark without it on the sea of this life, where he must encounter furious winds and threatening storms?—Ven. Louis of Grenada—Guide, Book 1.

xxx.

The humble man is affable, meek, of few words; he is true and sincere in his answers; he is modest and simple in his dress and deportment; he is always ready without pretence to assist his neighbor.—Ven. John Tauler—Instit., ch. x.

xxxi.

No, never vainglory; but the true glory and honor of God!—Life of St. Catherine of Siena.





August.

i.

NCREATED Charity of my God! thou hast taught me to suffer, as patiently as a lamb, injuries, bad treatment, and unjust persecution.

—St. Catherine of Siena—Letter 219.

ii.

Prudence is a torch in the dark, a guide for the wandering, and sight for the blind.—Ven. Louis of Grenada—Ech. Spir., ch. xxvi.

iii.

Rest assured that the safest pledge

of favor with the Sovereign Judge is the pardon thou hast granted to others for love of Him.—Ven. Louis of Grenada—Christian Doctrine, ch. v.

iv.

In the book of holy charity I have studied and learned more than in any other; in that volume we may learn all things.—Words of St. Dominic.

v.

O Mary, dearest to God in the universe! Thy beauty is incomparable, and all that is most ravishing in creatures disappears before thee, as the glow-worm's light is quenched by the dazzling sun.—B. Henry Suso—Solitoquy.

August.

vi.

As the visible sun forms its image in a highly polished mirror, so the Divine sun is beautifully reflected in a pure soul.—B. Bartholomew of Martyrs—Comp., part 2.

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vii.

As the ivy finds from the tree to which it clings the strength to climb, so the soul, tending to God with all her powers, finds in Him all her strength and support.—Ven. Louis of Grenada—Guide.

viii.

After success we are apt to relax our vigilance and fervor; but do

thou, after a victory, rest on thy arms as one awaiting the clarion sound that calls to renewed conflict.—Ven. Louis of Grenada—Guide.

ix.

O blindness of man! taking little for great, and great for little; from being the master, thou becomest a slave to the vilest tyrant. Sin is nothingness and thou returnest to nothingness; leaving life, thou givest thyself death.—St. Catherine of Siena—Dialogue 36.

x.

Contemplate my servant and martyr, Laurence. He seems to be, not on the fire, but on soft and fragrant flowers. The contemptible fire which

August.

attacked his body is extinguished by the glowing flames of Divine charity.

— St. Catherine of Siena — Dialogue
41.

xi.

It is not enough for us to forbid our own tongue to murmur; we must also refuse to listen to murmurers.—

Ven. Louis of Grenada—Christian Doctrine, Treatise 7.

xii.

Water naturally descends from the mountain into the valley: so Divine grace flows naturally into the humble soul.—Ven. Louis of Grenada—Christian Doctrine, Treatise 7.

xiii.

We should not try to go on after our own fashion, but along the way traced out by God, the way of suffering, and avoiding sin, even to death.— St. Catherine of Siena—Letter 211.

xiv.

There is nothing richer, nothing surer, nothing more agreeable than a good conscience.—B. Bartholomew of Martyrs, Comp., part 1.

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xv.

The soul that desires to enjoy intimate union with God must be adorned with the blooming rose of charity, the fragrant violet of pro-

August.

found humility, and the fair lily of spotless purity.—B. Henry Suso—Book of Wisdom.

xvi.

Let him who would be useful to others and edify them by his words take care to possess in himself what he wishes to teach; otherwise he will not gain much.—St. Vincent Ferrer—Spiritual Treatise.

xvii.

Serpents have no poison for themselves or their fellow-serpents. Man poisons his own soul by sin, and becomes poison for his neighbor by bad example and wicked counsel.— Ven. Anthony of the Blessed Sacrament—Retreat.

xviii.

Is it not folly to leave your goods where you can never return, and to send nothing to that place where you must remain forever?—Ven. Louis of Grenada—Christian Doctrine, Book 2.

xix.

Nature provides all animals with some means of defence. Thou alone, O man! comest into the world naked and unarmed; so true it is that thou art born for peace and concord!—

Ven. Louis of Grenada—Guide.

xx.

Control thy senses, guard thy mouth, bridle thy tongue, subjugate thy heart, bear all provocation with charity, and thou shalt perfectly ful-

August.

fil the will of God.—B. Henry Suso.— Spiritual Discourse, 2.

xxi.

The most difficult point in advancing towards perfection, is to have a good director. He must be one chosen from a thousand. Count it one of the greatest blessings of this life, if thou hast found one, such as God desires.—Ven. Anthony of the Blessed Sacrament—Retreat.

xxii.

We easily lose peace of mind, because we make it depend, not on the testimony of a good conscience, but on the judgment of men.—B. Bartholomew of Martyrs—Comp., part 2, ch. xix.

axiii.

Open thine ears to the voices of nature; thou shalt hear them in concert earnestly inviting thee to love the Lord.—Ven. Louis of Grenada—Guide, Book 1, ch. iii.

xxiv.

A striking image of the Divine Wisdom, Power, and Goodness, may be found in every creature, however small.

—B. Bartholomew of Martyrs—Comp., part 2.

x x v.

Outside of God, nothing is durable: we exchange life for death, health for sickness, honor for shame, riches for poverty. All things change and pass

August.

away. — St. Catherine of Siena — Letter 28.

xxvi.

When nature, resting on the senses, acts through them, there is nothing but fatigue, trouble, and mental darkness.—B. Henry Suso—Treatise on the Union of the Soul with God, 2.

xxvii.

Let us strive to retire into ourselves and appear only when truth, not vanity, may require it.—B. Henry Suso—Treatise on the Union of the Soul with God, 2.

xxviii.

Let not the shame of thy fault stop thee, nor make thee give up thy salva-

tion through despair, as if there were no longer a remedy.—St. Catherine of Siena—Letter 31.

xxix.

Make thy reprimands indulgent or severe, as circumstances require; but let them always proceed from a heart filled with meekness, humility, and kindness.—B. Henry Suso—Letter 7.

x x x.

God made Saint Rose so graceful and amiable, in order that she might give herself to Him. The roses of spring belong not to the spring, but to Him who makes them grow.—Life of B. Henry Susa.

August.

xxxi.

The gifts of God are so precious, that we must hide them with care; we generally hide carefully that which we fear to lose.—Ven. Anthony of the Blessed Sacrament—Retreat.





September.

i.

VIL is often more hurtful to the doer than the one against whom it is done.—St. Catherine of Siena—Letter 33.

ii.

Be assured that everything thou givest up for the poor is faithfully preserved for thee in heaven, where thou shalt dwell eternally.—Ven. Louis of Grenada—Guide, Book 2, ch. v.

iii.

Behold the abridgment of sanctity,

September.

by which we may arrive easily at the height of perfection; viz., purity of heart and constant remembrance of God.—Ven. John Tauler—Instit., ch. xxv.

iv.

The embraces of the Lord are the spiritual consolations, surpassing all the joys of earth, which he sheds on the soul that is dear to Him.—St. Antoninus—Letter 13.

v.

Since I have understood that a few moments of labor can purchase an eternity of glory, I count all fatigue light which may merit so great a reward.—Ven. Louis of Grenada—Guide.

vi.

The servants of God are touched only exteriorly by the trials of this life. They are persecuted, but their soul is in peace.—B. Henry Suso—Dialogue 43.

vii.

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An insignificant work, performed through obedience, has more value, more merit, and is more agreeable to God, than the most sublime work performed through self-will.—Ven. John Tauler—Sermons.

viii.

O Mary! vessel of purest gold, ornamented with pearls and sapphires, filled with grace and virtue, thou

September.

art the dearest of all creatures to the eyes of Eternal Wisdom.—B. Henry Suso—Soliloquy.

ix.

Let us not despise, judge, or condemn any one but ourselves; then our cross will commence to bloom and bear fruit.—Ven. John Tauler—Sermons.

x .

Cast the faults of others behind thee, that thou mayst see them not; if thou canst not conceal them, endeavor, at least, to diminish or excuse them.—
St. Vincent Ferrer—Spiritual Treatise.

xi.

Short pleasures and long sufferings

are all that the world can give.—Ven.

John Tauler—Sermons.

xii.

No harp sends forth such sweet harmonies as are produced in the afflicted heart by the holy name of Mary. Let all nations kneel to reverence this holy, this sublime name of Mary.—B. Henry Suso—Soliloquy.

xiii.

Every day visit the garden of thy soul with the light of Faith, to root up the thorns which might choke the good grain.—St. Catherine of Siena—Letter 224.

September.

xiv.

No person has more consolation than he who shares the cross of Jesus. The bark of that tree is bitter but the fruit is of a delicious flavor.—B. Henry Suso—Book of Wisdom, ch. iii.

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xv.

Reflect on the perfection of the lives of the Saints, on the excellence of their virtues, and thou shalt blush at the imperfection and languor of thy life and works.—St. Vincent Ferrer—Spiritual Treatise.

xvi.

Compared to the riches and splendor of a just soul, all worldly honors, natural graces, and acquired gifts are

only imperfections, darkness, misery, and deformity.—Ven. Louis of Grenada—Guide, Book 1, ch. v.

xvii.

When thou feelest thyself excited, shut thy mouth and chain thy tongue.

—B. Henry Suso—Spiritual Discourse.

xviii.

He who would be a disciple of Jesus Christ must live in sufferings; for, "The servant is not greater than the Master." (St. John xiii.)—Ven. John Tauler—Instit., ch. iv.

xix.

In recalling to mind the life and actions of the Saints, walk in their

September.

footsteps, as much as possible, and be humble thyself, if thou canst not attain to their perfection.—St. Aquinas—Opusc. 67.

xx.

Creatures cannot trouble the truly humble man; he abases himself to such an extent that nothing can reach him.

—B. Bartholomew of Martyrs—Comp., part 1.

xxi.

When the sky is free from clouds, we can see more clearly the brightness of the sun; in like manner when the soul is free from sin and the gloom of passion, it participates in the Divine light.—Ven. Louis of Grenada.

xxii.

The cross is a bed whereon the soul finds repose, or a table at which, in peace and calm, she tastes the nourishment and fruit of patience.—St. Catherine of Siena—Letters.

xxiii.

No devoted mother would more promptly snatch from the devouring flames the son she had borne in her womb, than God hastens to assist a penitent soul. — B. Henry Suso — Spiritual Discourse, 4.

xxiv.

O Queen of heaven and earth! the universe would perish before thou couldst refuse assistance to one who

September.

invokes thee from the depth of his heart.—B. Henry Suso—Soliloquy.

xxv.

The devil attacks us at the time of prayer, more frequently than at other times; his object is to make us weary of prayer.—B. Henry Suso—Dialogue 65.

xxvi.

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God sometimes withdraws from the soul all His sweetness and consolation without depriving it of grace.—St. Catherine of Siena.

xxvii.

Is it not folly to leave thy goods where Thou canst never return, and

send nothing forward to that place where thou shalt abide forever?—Ven. Louis of Grenada—Christian Doctrine, Book 2.

xxviii.

The servants of God judge well of everything, because they lean on Him who is the Supreme Good; the wicked, on the contrary, see evil in all, because their principle is evil.—

B.-Henry Suso—Dialogue 93.

xxix.

We picture the angels with wings, not because they really have such, but to signify the promptness of their obedience to the Divine will.—St. Antoninus—Letter 11.

September.

xxx.

Find me a single creature at rest in this vast universe. Would it not be a shame for man to live in idleness, for which all creatures have an instinctive horror.—Ven. Louis of Grenada—Guide, Book 2.





October.

i.

LWAYS give good example, teach virtue by word and action; example is more eloquent than any discourse.—B. Henry Suso.

ii.

Spirit of love, I conjure thee to remain with me! Abandon me not whilst I live in this valley of tears!—Life of B. Henry Suso.

iii.

Devotion to the Holy Rosary is a

October.

sign of predestination.—Ven. Alain de la Roche.

iv.

Putting the opinion of the world aside, what is gold? what is silver? A little yellow or white dust that owes its value to the foolish ideas or prejudices of men.—Ven. Louis of Grenada—Guide.

v .

Jesus Christ, the Master of humility, reveals only to the humble the truth He hides from the proud.—St. Vincent Ferrer—Treatise on Silence.

vi.

The humble are always at peace,

because they take in good part whatever is said or done.—St. Vincent Ferrer.

vii.

My beloved brethren, let us labor all we can for the Church of Christ; she is our mother in the Faith.—Prayer of St. Catherine of Siena.

viii.

To renounce, for the love of God, such trifles as castles, lands, gold, and silver, is nothing; what we must do, is to renounce ourselves, exteriorly and interiorly, spiritually and corporally.—Ven. John Tauler—Sermons.

ix.

The martyrs were not differently con-

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October.

stituted from us; their bodies were kneaded from the same slime, they were sustained by the same God, they expected the same glory; but they knew how to will!—Ven. Louis of Grenada—Guide.

x.

It was a penitent to whom the cross was not an old trophy hung on the wall, but a sacred object of daily imitation.—St. Thomas Aquinas.

xi.

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The love of God is a source of delight, but the avenues leading to it are steep and rocky; to arrive at and remain in this love we must be continually at war with self.—Ven. Louis of Grenada—Guide.

xii.

Let nothing trouble thee, my soul; neither the world, nor thy friends, nor happiness, nor adversity, nor things present, nor things to come, nor thy neighbor, nor thyself.—B. Henry Suso—Spiritual Discourse, 4.

xiii.

Virtue traverses a steep and rugged road. If not supported at every moment she will assuredly succumb.—

Ven. Louis of Grenada—Guide.

xiv.

Docility and easy acquiescence with good advice are the signs of an humble heart.—Ven. Julienne Morel.

October.

xv.

Saint Teresa suffered eighteen years from dryness of spirit. That was the work of God, who thus treats great souls in order to make their virtue take deeper root.—Ven. Anthony of the Blessed Sacrament.

xvi.

The perfect athlete is he who, surmounting his sinful inclinations and temptations, exercises a perfect control over his mind.—Ven. John Tauler—Instit., ch. xix.

xvii.

Fly from useless conversation: it makes us lose time, and with time

the spirit of devotion.—St. Thomas Aquinas.

xviii.

Thou hast performed a good action; this remembrance remains in thy mind like leaven to raise thy thoughts; take care that vainglory spoil not thy work.

—Ven. Louis of Grenadp—Guide.

xix.

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We should apply ourselves with true and holy zeal to understand our nothingness, and acknowledge that all we have we hold from God.—St. Catherine of Siena—Letter 213.

xx.

Strange argument of the sinner:

October.

God is good, therefore I can be still more wicked! It seems to me that common sense would join with the spirit of God in the reverse; viz., God is good, therefore He merits undying love.—Ven. Louis of Grenada—Guide, Book 1, ch. xxviii.

x x i.

The path of pleasure is not that of Jesus crucified; the Saints have not followed it, and the kingdom of heaven is not to be bought or sold by pleasure.—St. Catherine of Siena—Letter 101.

xxii.

Would we love God? In Jesus Christ we find His infinite perfections. Would we love humanity? Jesus

Christ has its inexpressible purity.— Prayer of St. Catherine of Siena.

xxiti.

We should grieve to see no account made of time, which is so precious; to see it employed so badly, so uselessly, for it can never be recalled.—B. Henry Suso—Spiritual Discourse, 5.

xxiv.

There are three kinds of love: the first two are deceitful, the third alone is true. The first is inspired solely by profit; the second by pleasure; but the third makes us love our neighbor for his own welfare.—St. Thomas Aquinas—Charity, ch. v.

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xxv.

Envy is like the worm engendered in the wood, which commences its ravages in the very place which gave it life; so envy commits its crime and entails destruction in the heart which gave it birth, and not on the person who is its object.—Ven. Louis of Grenada—Christian Doctrine, ch. xvi.

xxvi.

God often permits our soul to remain barren in darkness and torment, to awake in us a holy solicitude and make us advance in virtue.—Life of St. Catherine of Siena.

xxvii.

The cross is the only ladder to Para-

dise; without the cross that ascent is impossible.—St. Rose of Lima.

xxviii.

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Whoever believes himself without defect, has too much pride; God alone has all perfection.—St. Antoninus—Letter 20.

xxix.

Our Lord never grants His grace to him who, having within reach a man capable of instructing and directing him, neglects this powerful means of salvation.—St. Vincent Ferrer—Spiritual Treatise.

xxx.

If it was necessary that Christ

October.

should suffer and so enter, by the cross, into the kingdom of His Father, no friend of God should shrink from suffering also.—Ven. John Tauler—Sermons.

xxxi.

If thou wouldst glory, let it be in the Lord, and that by referring everything to Him and giving to Him all the honor and glory.—Ven. Louis of Grenada—Christian Doctrine, ch. xiii.





November.

i.

HE example of the Saints is proposed to every one, so that the great actions shown us may encourage us to undertake smaller things.

—Ven. Louis of Grenada—Christian Doctrine, Treatise 7.

ii.

Prayer is not enough to deliver the souls from Purgatory. The Blood of Jesus Christ alone can extinguish the flames which devour them.—Life of B. Henry Suso.

November.

iii.

Reformation of life is the most solid assurance we can have of justification.

—Ven. Louis of Grenada — Guide, Book 1, ch. v.

iv.

Every one should make progress, acquire merit, and practise virtue during his life; no reward can be gained by remaining inactive.—Ven. John Tauler—Sermons.

v.

Why remain thus sad and idle? Why exhaust thyself in the anguish of melancholy! Have courage, arouse, do violence to thyself, meditate on the passion of Jesus Christ and thou shalt

overcome thy sorrow.—B. Henry Suso
—Spiritual Discourse, 4.

vi.

The least degree of grace suffices to triumph over the devil and all the sins of the world.—St. Thomas Aquinas.

vii.

Think not that a preface of praise will excuse thy fault in passing censure.—Ven. Louis of Grenada—Guide, Book 2, ch. xi.

viii.

The heart that triumphs over avarice, frees itself from all occasion for unseasonable solicitude; but the heart enslaved by avarice can never offer a

November.

pure prayer.—Ven. Louis of Grenada —Christian Doctrine, ch. xvi.

ix.

They are in glory, we in sorrow; they triumph, we are fighting; they rejoice in their country and we are sighing in exile.—B. Jourdain de Saxe—Letter 16.

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x .

Death often inspires terror and anguish: many tremble at its approach, because many, during life, neglect to prepare themselves for death.—B. Henry Suso—Spiritual Letters, 6.

xi.

Sanctity and perfection consist not

in fine words, but in good actions.— B. Henry Suso—Spiritual Letters, 6.

xii.

When in prayer, have always the thought of God present before thee, and thou shalt be like an immovable pillar, against which all the attacks and railleries of the devil break themselves.—Ven. Louis of Grenada—Christian Doctrine, ch. xvii.

xiii.

Always give good example, teach virtue by word and action; example is more powerful than discourse.—B. Henry Suso.

xiv.

O Queen of heaven and earth, thou

November.

art the gate of Mercy ever open, never closed; the universe must perish before he who invokes thee from his heart is refused assistance.—B. Henry Suso—Soliloquy, 67.

XV.

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Sometimes God leaves us for a long time unable to effect any good, that we may learn to humble ourselves, and never to glory in ourselves.—St. Vincent Ferrer—On Purity of the Heart.

xvi.

I wish thee to love all creatures, for all are worthy of love. Everything, sin excepted, was made by the Sovereign Goodness.—B. Henry Suso.

xvii.

As a vessel with a good pilot sails prosperously and, with the help of God, generally arrives in port, so the soul, directed by a good pastor, arrives in heaven, notwithstanding the number of its iniquities.—Ven. Louis of Grenada.

aviti.

Christ Himself guides the bark of Peter; for this reason it cannot perish, although He sometimes seems to sleep.
—St. Antoninus—Letter 21.

xix.

All that God gives us and all that He permits in this world, have no

November.

other end than to sanctify us in Him.

—Life of St. Catherine of Siena.

xx.

The truly humble man dares not raise his desires to the extraordinary favors God sometimes grants to His elect: because the humble man has such contempt for himself he would not believe himself worthy.—B. Albert the Great.

xxi.

Humility, modesty, sobriety, purity, piety, and prudence, with meekness, ornament the soul and make us live on earth a truly angelic life.—B. Jourdain de Saxe—Letter 16.

xxii.

As the frost of spring time destroys the flowers which are the promise of fruit to the trees, so earthly affections extinguish Divine love and deprive us of eternal happiness.—B. Henry Suso—Spiritual Discourse, 5.

xxiii.

Forget not that nature insinuates itself everywhere and seeks itself in all things; in the practice of virtue, in the soul, and even in God Himself, so disorderly is the love it has for itself.—Ven. John Tauler—Sermons.

xxiv.

Let no one feel secure, no matter how perfect he believes himself. We

November.

must always preserve a holy fear, for those who rely on themselves perish miserably.—B. Henry Suso—Dialogue 145.

xxv.

Couldst thou see the beauty of a reasonable soul thou wouldst sacrifice thy life a thousand times to secure its salvation; nothing in this material world can be compared to its beauty.

—Life of St. Catherine of Siena.

xxvi.

Pride is a supreme poverty of soul that thinks itself rich in its nakedness, and believes it is in light when surrounded by darkness.—Ven. Louis of Grenada.

xxvii.

Mercy without justice is like balm on a wound that needs to be cauterized; if we use balm before burning the wound it will corrupt rather than heal.—Life of St. Catherine of Siena.

xxviii.

To a useless question we should answer only by silence.—St. Vincent Ferrer—Treatise on Silence.

xxix.

He who hates his neighbor, hates himself, because hatred deprives us of Divine charity.—St. Catherine of Siena—Letter 32.

November.

xxx.

Raise, oh, raise thy heart and thy love towards the sweet and most holy cross which sweetens every pain !—St. Catherine of Siena—Letter 215.





December.

i.

HE world's adorers hide their deformities, and cover with a hypocritical splendor whatever is criminal and misshapen. Tear off the mask and they are hideous monsters.—

B. Henry Suso—Spiritual Letters, 3.

ii.

Ten souls who enjoy the sweetness of grace will fall into sin sooner than one soul in affliction.—B. Henry Suso—Book of Wisdom, ch. xix.

December.

iii.

Words are inefficacious if the life be not conformed to, or even better than the teaching.—St. Vincent Ferrer—Spiritual Treatise.

iv.

When we hear good said of any one, we experience love for him. Thus, in discoursing of God, or listening to His word, we are inflamed with His love.—
St. Thomas Aquinas.—Opusc. on Charity, ch. iii.

v.

Alas! It is hard to leave what we love, and to detach our hearts from it; but it will be much harder to bear the

torment of Purgatory or the flames of hell.—B. Henry Suso—Spiritual Discourse, 5.

vi.

I would prefer a thousand times to be blackened by the calumnies of men, and, being innocent, to be accused of the most enormous, most horrible crimes, than to be guilty before God of the slightest fault.—Ven. John Tauler—Instit., ch. xxvii.

vii.

He who loves God receives all that happens to him, as coming from God, with love and meekness.—Ven. John Tauler—Sermons.

viii.

O Mary! vessel of purest gold, ornamented with pearls and sapphires, filled with grace and virtue! O ravishing bouquet of roses and lilies! thou art dearer, in the eyes of Eternal Wisdom, than all other created things.

—B. Henry Suso—Soliloquy.

ix.

After the flower comes the fruit: we receive, as the reward of our fatigues, an increase of grace in this world, and in the next, the eternal vision of God.—St. Catherine of Siena—Letter 33.

x.

The heart of man is a very narrow

dwelling for God; He fills it so entirely, that, to wish to admit another is to drive Him out.—St. Thomas Aquinas—On Christian Doctrine, Book 4.

xi.

He who has charity bestows his goods on the unfortunate; but he who thinks he has charity and keeps his goods, deceives himself with vain illusions.—Ven. Louis of Grenada—Christian Doctrine, ch. xvi.

xii.

Charity requires us always to have compassion on human infirmity.— Life of St. Catherine of Siena.

xiii.

In vain men try, they can never find,

in creatures, sincere affection, perfect joy, or true peace.—B. Henry Suso—Spiritual Discourse, 5.

xiv.

Would it not be unreasonable to judge others when we ourselves fall into the same faults ?—St. Catherine of Siena—Letter 53.

xv.

Let us love in our enemies what God has given them, and hate what is the effect of the malice and deceit of the devil.—Ven. Louis of Grenada—Christian Doctrine, ch. xvi.

xvi.

It is a great virtue to prevent evil

The site of the site of the site of

speaking; it is still greater to hinder it against those who have offended us.

—Ven. Louis of Grenada—Guide, Book 2, ch. xi.

xvii.

Peace and joy are fruits of the Holy Ghost, and no can enjoy them until he is entirely devoted to God.—B. Henry Suso—Nine Rocks.

xviii.

God became man, that man might become God. But how can man become God? By a virtuous life, by which God dwells in man.—St. Antoninus—Letter 3.

xix.

If thine eye would see, thine ear

hear, and thy heart be occupied with everything, thy soul would also be distracted by everything.—Ven. John Tauler—Sermons.

xx.

Shun useless conversation; we lose in it both time and the spirit of devotion.—St. Thomas Aquinas—Opuse. 68.

xxi.

Winter is in the heart, when, cold and hard, it has no more relish for grace, or God, or Divine things.— Ven. John Tauler—Sermons.

xxii.

There is nothing like Divine praise

to enlighten the understanding, sweeten the cross, banish sadness, and ennui, and make the soul tranquil and happy. — B. Henry Suso — Book of Wisdom, ch. xxviii.

xxiii.

Persons afflicted with scruples are the most favored with Divine love and the most certain to arrive at heaven; because by supporting their trials with patience and humility, they live in continual Purgatory.—B. Henry Suso—Spiritual Discourse, 4.

xxiv.

How many poor persons in the world think themselves happy in having enough bread and water! Would it be reasonable for thee to use the

Divine favors as food for sensuality?— Ven. Louis of Grenada—Guide.

·xxv.

O abyss of charity! We were made to Thy image, and Thou hast made Thyself to ours, by uniting Thyself to man and hiding Thy Divinity under the miserable flesh of Adam, and for what? For love.—St. Catherine of Siena—Dialogue 13.

xxvi.

He is too weak a soldier who takes to flight at the first sound of battle. Fight! If thou shouldst fall in the combat, rise again quickly and begin anew, but never despair.—B. Henry Suso—Spiritual Letters, 2.

xxvii.

Nothing created has ever been able to satisfy the heart of man. God alone can fill it infinitely.—St. Thomas Aquinas—Faith, ch. xv.

xxviii.

each other by turns; but yet a little while, and the hour shall sound when our joy shall be full and no one can deprive us of it.—B. Jourdain de Saxe—Letter 17.

xxix.

God is the supreme strength, fortifying those who place their trust and confidence in Him.—St. Catherine of Siena—Letter 33.

xxx.

Many pray more with the lips than from the heart. They think only of reciting a certain number of Paters. They place all their piety in the simple words. We must not do so; there is little fruit to be gathered from it.—

B. Henry Suso—Dialogue 66.

xxxi.

Time is but a period; time passes like the lightning's flash; suffering passes with time, suffering is then very small.—B. Henry Suso—Dialogue 54.





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